

SHRI

SAI LEELA



Miracle of Stopping Stormy wind and rain.



June

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1974

SHRI SAI LEELA

JUNE 1974

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SHRI SAI LEELA

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The Way of Love

To love all is to understand all. The way of love is the way of liberation. The answer to all conflicts in this life is to be able to love from the bottom of our heart. To realize the Unity of life is to forget the outer differences and diversities. To transcend the petty, the shallow, is to plunge into the ocean of love. This love is the basis of all existence. Without this love, God is nothing because He is Love. Truth and Love are two names of the most beautiful thing which is life Eternal.

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कर्म कुशलता

(अप्रैल १९७४ से आगे)

एक तरफ कर्म करना अनिवार्य है तो दुसरी तरफ कर्म बंधन जो कर्म की छाया के समान है, से बचने की आवश्यकता है ताकि मनुष्य अपना कल्याण साध सके। इन परिस्थिति यों में यदि मनसे कर्म फल की आशा का त्याग कर किया जाय, तो त्यागी मन में नये कर्म संस्कारों का संचय नहीं होने देगा। यद्यपि वह भी पूर्वजन्म के कर्मों का फल भोगता है, परंतु वह फलाशा का त्याग कर नये प्रारब्ध का निर्माण रोक देता है। इस प्रक्रियामें एक तरफ वह अपने भाग्य का फल भोगकर उसका क्षय करता है; वहीं दूसरी तरफ वर्तमान में फलाशा के त्याग से वह नये कर्म संस्कारों का संचय नहीं करता। नये कर्म संस्कारों के न बनने से अगले जन्मका प्रारब्ध ही नहीं बन पाता, जो नये जन्म का कारण है। इसरीति से कर्म का आचरण करने पर वह मनुष्य एक ऐसी स्थितिमें पहुँच जाता है जहाँ न उसके प्रारब्ध का भोग ही शेष रहता है और न नये प्रारब्ध का अस्तित्व ही रहता है। उस स्थिति में उसका कर्मबंधन नष्ट हो जाता है।

सात्त्विक बुद्धि व दैवी संपदायुक्त मनुष्य शरीर की नश्वरता से भलीभांति परिचित रहता है। अतः वह मानव जीवन के लक्ष्य परमेश्वर की प्राप्ति के प्रति तत्पर रहता है। जहाँ उसका लक्ष्य शाश्वत व अविनाशी है, वहाँ कर्मफल स्वरूप प्राप्त सांसारिक सुख-भोगादि नाशवान है। नश्वर से अविनाशी श्रेष्ठ है। इसलिये उसकी प्रवृत्ति श्रेष्ठ की प्राप्ति और निष्कृष्ट के त्याग की होती है क्योंकि उसने भली भांती निश्चय कर लिया है कि परमेश्वर प्राप्ति की अपेक्षा और कोई दूसरा बड़ा लाभ नहीं है। प्रारब्ध का भोग भोगते हुए भी उसकी बुद्धि व मन सहज ही कर्म फलाशा त्यागकर परमेश्वर की ओर उन्मुख रहते हैं। इस प्रकार वह सर्वत्र आसक्तिरहित, स्पृहारहित, (कर्मफलाशा त्यागकर) व मन को वश में करके निष्काम बुद्धि से व्यवहार करता हुआ परम नैष्कर्म्य सिद्धि को प्राप्त होता है।

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धीं परमां संन्यासेनाधिगच्छति ॥१८॥ ४९

अतः ममत्व बुद्धि त्यागकर याने निष्काम बुद्धि से ब्रह्मार्पणपूर्वक जीवन में सर्व व्यवहार करना ही एक महान् यज्ञ है जिसके द्वारा देवताओं के देवता परमेश्वर का भजन होता है जिससे कर्म बंधन नहीं लगता। यही कर्म करने की चतुराई है, युक्ति है या कर्म-कुशलता है।

लेखक— श्री० दीनानाथ टी० गुप्ता

रेल्वे क्वार्टर नं २३ II २५७/५

स्टेशन के सामने, जबलपुर (म. प्र.)

Editorial:

RAMAYANA

Our Spiritual Heritage

The spirit of war and the love for celebrating festivals are in the human blood. The wars and festivals will therefore continue so long as the human race exists. Politicians and leaders of the nations will break their heads over the causes and effects of war; but we, the common people, will be interested only in the festivals and the religious minded people will be interested more in the religious festivals than in the social ones.

On 1-4-74 we celebrated the birthday of Rama (Ramnavami) and on 6-4-74 we celebrated the birthday of Hanuman. Both Rama and Hanuman are very popular Gods, and both have got innumerable devotees throughout India and abroad. Their Birthdays are therefore celebrated on a Grand scale everywhere: but this is done only as a matter of course. These birthdays are celebrated more or less like other social festivals and very little thought is given to the real religious and practical teachings which these celebrations are meant for.

Thus if we start examining Ramayana from the above point of view, we find that Ramayana has got to teach us a good deal. The story of Ramayana begins with the life of Dasharatha. In the beginning he appears to be a very happy King having a large and prosperous Kingdom; but though he was having three queens he was unhappy in his family life, because he had no issue. A religious remedy of the sacrifice was suggested and after going through the same, he got four issues. The birth of these sons seemed to bring joy once again in the family and the life of King Dasharath really seemed to move smoothly.

This smooth stream of life ruffled once again when Dasharatha wanted to crown Rama as the King. The obstinate queen Kaikeyee came up at the eleventh hour requesting the fulfillment of the boons granted to her by the King in the past. This upset the whole of Ayodhya and it ultimately culminated in the death of Dasharatha and the stay of Rama in the forest for fourteen years.

Though some other incidents can also be narrated from the life of Dasharatha, these two incidents are very important in his life as they gave a sudden turn to his life. These incidents are therefore worth noting as they create an ideal before the others. The first incident of performing the sacrifice shows that a man should always keep faith in religion and in God and propitiate God by observing religion. The second incident shows how affectionate a father should be towards his children. The idea of Rama going to the forest and staying there for fourteen years so upsets Dasharatha that he said that a part of his heart is being torn asunder.

The incident about the granting of boons to Kaikeyee shows how the behaviour of a person should be. It indicates that a person should keep his word and fulfil his promise at all costs.

The behaviour of Rama throughout the whole epic is ideal. He first of all goes to the hermitage of Vishwamitra for learning the science of Archery. Here he proved to be an ideal student and after getting proficiency in archery he kills all the demons that were not allowing the sages to carry out their religious ceremonies and sacrifices. He therefore appears to be a protector of religion from his childhood.

Then comes the incident of his crowning. He takes it up unruffled and only as a matter of course because he was the eldest of the sons of the King. He was not elated because he was to be crowned and he did not become dejected when he was uprooted and sent to the forest. The abode in the forest was accepted by him as a part of his duty towards his father, He was sure that by going to the forest he

was helping his father in fulfilling his promise to his *step mother*. This high regard for his parents and maintenance of his balance of mind in prosperity and distress show how an ideal son should be and how a person should look upon this worldly life with unperturbed eye.

The behaviour of Rama in the forest and thereafter when Sita was kidnapped by Ravana, shows the behaviour of an ideal husband, fully dutiful towards his wife. In the process of the search for Sita we find that Rama is pining away like a loving husband and all his expressions of sorrow will surpass those of a modern lover.

As a leader of the army, Rama has done his job very well. A leader should always inspire confidence in the minds of his followers. They should always feel that their leader will be with them in thick and thin. They should always feel that they will get full co-operation from their leader. We find that Rama possesses all these qualities and hence he leads his army successfully against an enemy like Ravana, who had no small achievements in arms and followers.

The same balance of mind which was seen in Rama in Ayodhya is again seen after he wins the war and releases Sita. Here also he is not at all vindictive towards his antagonists. He pardons them all though he is a conqueror. He never destroyed the culture or the edifices of the people of Lanka like the late Muslim or Portuguese invaders of India who took pride in carrying out mass massacres and destroying all old Indian Culture in whatever way possible.

After his return from Lanka Rama is crowned as a King and here also we see that he is ideal as a King. Even today the best or ideal Kingdom is spoken of as Ram-Rajya in our country, which signifies that the people were most happy in that Kingdom. Rama was very particular in seeing that his conduct was in no way criticised by his subjects. In English there is a saying that, "The Caesar's wife should be above suspicion". Similarly Rama also tried to keep his behaviour above the suspicion of every citizen of his Kingdom. His

spies were going round every day and even by night and reporting to Rama the opinion that the subjects were expressing about his administration and about him as a person. When therefore he came to know about the remarks of the washerman regarding the character of Sita, who was in the house of Ravana for a number of days, he did not hesitate to discard her. How much Rama cared for the feelings of his subjects is expressed very well in the following Shloka :

स्नेहं दयां च सौख्यं च यदि वा जानकीमपि ।

आराधनाय लोकस्य त्यजतो नास्ति मे व्यथा ॥

Here Rama has clearly stated that he will not feel sorry if he was to discard friendship, mercy, pleasure or even Janaki (Sita) herself in order to appease his subjects. Because Rama was caring so much for his subjects, the people call an ideal administration as Rama-Rajjya. In our country we are coming across public upheavals every day. The present administrators of our country have also perhaps much to learn from the administration of Rama. In short, we may say that as an administrator also Rama proved to be ideal.

Laxman and Bharat the two brothers of Rama are also ideal brothers. They have extraordinary brotherly feeling for Rama. Kaikeyee had requested Dasharatha to send Rama to the forest. She had not asked to send Laxman away; but due to his love for his elder brother, Laxman volunteered to go to the forest. He said, "I have no right to enjoy when my brother is suffering" He therefore undertook to accompany Rama to the forest.

According to the boon granted to Kaikeyee Bharat was to be crowned in place of Rama; but on coming to know the position clearly he declined to accept the crown. We see in our history, especially of the Mohomedens and the Moghals that they always vied with each other for capturing the throne. In some cases they did not hesitate even to murder or imprison their very close relatives who were likely to come in their way of acquiring the throne. On such a background the sacrifice of Bharat really seems to be unparallel.

Here the throne was coming to him by the will of his father; but he refused it saying that it was the right of the eldest brother. He asked for the "Padukas" of Rama and during his stay in the forest he placed them on the throne and run the administration as a trustee. The story of both these brothers thus shows ideal and selfless brotherly love and duty towards their elder brother.

The last male character of importance in Ramayana is that of Hanuman. He is the ideal devotee of Rama. He has spared no pains to help and serve Rama wherever possible. He is the leader of the army of the monkeys and is always at the forefront. During the war with Ravana he has even risked his life. There is a saying which says how difficult it is to serve anybody.

सेवाधर्मः परमगहनो योगिनामप्यगम्यः ।

The Yogis have full control over all their senses and hence they can practice anything but the above saying purports that the service is so difficult that even the Yogis find it difficult to practice it, but Hanuman is known throughout Ramayana as a very obedient, faithful and devoted servant. Hence by means of Hanuman, Walmiki has pictured an ideal servant.

There are three main female characters in Ramayana. They are Kaikeyee, Sita and Urmila. Of course the first one viz. Kaikeyee is an example of a woman who was fully selfish and as there are examples in Ramayana which are to be followed, we may say that this is a negative example. The example of Kaikeyee shows how a woman should not be.

Sita and Urmila are the examples of ideal wives. Even when she was discouraged by Rama to come to the forest, Sita followed him to the forest like a dutiful wife. Her life is a life of misery. She has hardly enjoyed pleasure and peace of mind. While in the forest she was Kidnapped by Ravana and even after the war when she came to Ayodhya, she did not enjoy life for a long time. She was

discarded by her own husband and she had to remain in the forest; but in spite of all these sorrows which befell her throughout her life, she never forgot her duty as a wife, as a daughter-in-law and as a mother.

Urmila the wife of Laxman is also a selfless lady. Sita being the heroine of Ramayana, usually the attention of all the readers is focused on her and Urmila is thrown in the oblivion: but her sacrifice in pining away for her husband for fourteen long years, is not of less importance. Because her husband was away in the forest along with Rama, she had to pass fourteen long years in loneliness and her example also like that of Sita shows how an ideal wife should be.

The people, who look upon Ramayana from historical point of view, have pointed out that the going of Rama in the south shows the invasion of the Aryans in the South. Those who try to look at the social aspects of the epic have pointed out that Hanuman and his followers though called "Wanar" they were not monkeys as they are taken to be. Wanar was a clan in those days and Hanuman and his army belonged to that clan.

Apart from the above historical or social aspects of Ramayana the common man can learn how to behave as a father, as a brother and as a son and the women folk can know well how to behave as a mother, as a daughter, and as a dutiful wife. As already pointed out, Ramayana can also teach us how to behave as a servant. In the middle ages the Hindu preachers from India had taken Ramayana with them in the south East Asian countries and the temples of Rama and the stories from Ramayana are still current in the people of those countries. It must be because of this all pervading nature of the story of Ramayana that Shri Sai Baba must have started celebrating the Ramnavami in Shirdi. We as Sai Devotees must therefore always remember these teachings of Ramayana, which appears to be the object of Shri Sai Baba, and bring them into our practice whenever we are celebrating these religious functions.



THE SCIENCE OF RELIGION

—By Swami Chinmayananda

MAN OF PERFECTION (d)

THE TRAGEDY IF NO SELF-CONTROL

In this elaborate description of the Man-of-Perfection, the poet, to succeed in his word-painting, has to see that his canvas, which is the mind of the listener, is steady and whole. When any serious doubt arises in a mind that mind is soon shaken and unsettled. Therefore when Krishna had made a strong case for the need for self-control in man, and has even given a technique to those who are seekers, he feels that a negative mind may seek yet one more confirmation. Therefore here he indicates how a man falls and decays when he has no self-control. The ladder-of-fall is indicated in the following two verses. Even modern psychologists must nod their heads in agreement when the verses are fully understood.

(II-62 & 63) “From continuous “thinking” of objects “attachment” to them is formed. From “attachments” arises “longing” and from “longing” anger”, from anger” comes delusion”, and from delusion”, loss-of-memory.” From loss-of-memory” comes the ruin of-discrimination” and from ruin-of-discrimination” he perishes.” A master psychologist cannot even now improve upon this biographical pattern of fall in a man who has no control over his own thinking equipments.

Thoughts have a knack of constantly repeating themselves in the mind from where they have stemmed forth. A sensuous thought, running out to embrace an object, soon multiplies itself, and the thin rivulet of “similar thoughts” runs through the mind —which is indicated here as Dhyān : “continuous thoughts of the same species” (Sajaateeya vrutti pravaahaa).

When the thought-flow towards a given object or being becomes continuous it becomes "attachment" (samgah). All our attachments to the world are forged with our own continuous thoughts. When this "attachment" increases, in its force of flow, it begets the feeling of "longing" (or desire) to possess the object: of-attachment.

This desire (longing) for objects is common in all hearts, and as desirable objects are few, and the desirers are many, it is but certain that 99% of them must get disappointed. Only one can get the object desired; many cannot.

When desire (kama), which is attachment (samga), which in its turn is nothing but thoughts, flowig powerfully towards an object of enjoyment (Dhyana), when that desire is thwarted, the very desire-thoughts putrifies to give out the foul stink of 'anger' (krodhah).

This "anger" gathers in dark chunks which role themselves into a dreary shroud and the reason shrouded thus enters into a state of sheer "delusion" (moha), meaning, seeing things that are not; hearing things which have no existence. When you get really angry with me, you start seeing me as a horned devil morally abhorant, ethically fallen, devilishly plotting your destruction ! The angry man has his own hallucinations and self-deluding dreams; he cannot see things as they are. In his upset mind his perceptions become false, his estimates vague, his judgements wrong, and naturally his actions wild and uncontrolled.

From this delusion of mind (moha) froths out "loss-of-memory" (smrti bhramshah). We may carefully study this term as used in the Hindu Psychology. Every experience subjective and objective leaves its record in us as memories. The total-memory of our direct and indirect experiences together is our present wisdom. One is a great doctor, a mighty scientist, a brilliant scholar. But all these are but the memories of the individuals.

Tnus "memory" here means "knowledge and wisdom the individual has gained from his direct experiences in life."

When you get really angry thereafter your actions are not guided by your knowledge. Even against your own father or teacher you would readily lift your hand. Wisdom, the total accumulated experiences in us, preserved as "memories" gets lost (smrti bhramshah).

When this wisdom is lost, with the "loss-of-memory" (Smrti bhramshah) the individual "power-of-discrimination" (buddhi) also is lost. Intellect is the instrument by which rational beings discriminate, right from wrong, good from bad etc. This discrimination is possible only with reference to the wisdom we have already in us. For example, we discriminate and judge a cup of coffee as good or bad only with reference to an ideal cup-of-coffee that we have had before and preserved as a memory. Only with reference to that past memory can we judge the present experience. When there is a "loss-of-memory" the standard-of-reference is lost, and so the function of discrimination called 'buddhi' is also lost.

Man is great only because of his faculty of discrimination. In all matters he is just an animal. His evolution, and therefore his superiority over the animals is because of his discriminative power, his buddhi. When this is not functioning such a man is fallen low—"he perishes" (pranashyati). For a man minus his intellect is worse than an animal. An animal can survive : it has physical resistance, and mental impulses to guide it. The poor man has nothing in him for survival if he has not the intellect to guide him, to fulfil his dreams and to attain his visions.

Thus what started as a simple stream of idle sensuous thoughts (Dhyan), became "attachment" (samgah) to the object. This attachment grew to be "desire" (kama), which when thwarted became "anger" (krodhah). This "anger" mounts up to bring "delusions" ("moha"), which destroys all "memory" (smrtibhramshah). This knocks out from us our wisdom and makes us incompetent to discriminate. When this rare "power of discrimination" is lost man has lost every thing—he perishes. (pranashyati).

Remember the fall down the ladder of devolution to utter disaster is caused by a slip in self-control. When wrong thoughts were buzzing through us we were not alert enough to control their traffic. They slowly broadened out into an irresistible flood, sweeping life's entire beauty and strength, meaning and purpose in its mighty march to devastation. Self-control is the secret by which a young man can avoid such a suicidal annihilation of his entire future and life's glory.



OBITUARY



Prof. D. D. Parchure

1st June 1973 ! The black day which snatched away from us, aof a sudden, Prof D. D. Parchure, executive editor of Shri Sai Leela, when he was through the work of the issue for the month of June 1973 ! We however swallowed our sorrow, girded up our lions for the editorial work and we have shouldered the editorial work of Shri Sai Leela for the last one year. The want of the editorial skill of Prof Parchure was however occasionally felt. Still due to the favour and grace of Shri Sai Baba the issues of the magazine have been placed in the hands of our readers regularly for the last one year in the new form and get up which Prof. Parchure gave to it. On this first death anniversary of Prof. Parchure we pay our homage to the departed soul

and pray to god that his soul may rest in peace !

—Editor

DEAR MIND

(continued from March 74 issue).

(By Shri Prabhu Dattaji Brahmachari Maharaj)

(From "Kalyan")

Dear Mind, Please think twice before you say that there is happiness in the objects of senses. Have you ever seen happiness on the faces of those who are drowned in sensuality ? What is the use of grinding the flour further ? Leave it and go ahead and beyond.

Dear Mind, "This world is "nothing", then what is to be renounced ?" -This is a slogan which misleads you. The renunciation does not mean giving away things. There are many who have left things behind and not become real renouncers. They are still filled with desires of different kinds which are with them for many births. One must be free of those desires. That is renunciation. To renounce inwardly, you must be quiet within and persistent in your self-study.

Dear Mind, A ripe mango does not remain on the branch any further. It will fall down of its own accord. It will be detached, and it will be a source of happiness to others in its detached ripeness. But one who renounces like a raw mango, by force of sudden emotion, while he is not ripe, becomes a sour thing for others, or is soon lost in rotting. So, renounce when that will be as natural as ripe mango.

Dear Mind, Why are you so anxious to do good to others ? Why are you worried to construct large buildings for libraries, poor

asylums and schools. Is it really of a helping nature or through self-fulfilment? If you really want to help others, why not try to realise the God within you who helps all the world? If you are with that Truth, you will also be True. And after establishing the Truth within your heart, if you give your wisdom and knowledge to one single disciple, it is much more helpful than a large school building. The bricks of the school building are brittle, the truth is permanent.

Dear Mind! You seem to be desireless! Are you thinking of constructing a small hut separately for yourself and escaping from the trouble of maintaining a house? Even the hut requires all the paraphernalia. So long as you are in a hut or a house, you have to think of its maintenance. For him who is really desireless, there is no like or dislike of a house, because he is equally at ease with or without it. The most permanent place in this world is the foot of the God.

Dear Mind, Dear Sadhaka Mind, think that in the form of money, in the form of friend, or an eatable, or in the form of pride and praise, the God Himself is appearing before you to test you. These appearances are to teach you the right discernment. If you can go beyond these forms, the God who is the fountain of mercy will reveal Himself to you as He is.

Dear Mind, Dear Teacher and Preacher! If you go on preaching, consider this truth about it. If your teaching contains the truth, you need not praise people and go after them convincing each and everybody. Truth is like the fire kindled within the heap of dry hay, which immediately takes giant form and does not require introduction from others.

Dear Mind, so long as you are unhappy by dissociation and happy by association of things, take it for granted that there is still the Ego present. Otherwise, there will be only the will of the God and no reason for gladness or sadness.

(Translation : Shri D. A. Ghaisas)



SAINT NAMDEO

-By : Dr. S. D. Parchure, M. A. Ph. D.

(continued from the May-74 issue)

GURU'S BLESSING

Once when Namdeo had gone to the temple of Naganath he got order from the God to go and stay permanently at Pandharpur. He accordingly went to Pandharpur and stayed there. Because of his ardent devotion, Lord Pandurang showered his favours on him and he used to meet him in live form and would talk to him. Because of this favour of the Lord, Namdeo became egotistic and the story goes that when Nivrattinath and his brothers and sister had come for a visit to the temple of Pandurang, at Pandharpur, they all bowed down to Namdeo after they bowed down to God Pandurang. When this was done Namdeo said proudly, "I am always in the vicinity of God. Hence it is my privilege to be honoured by all of you, who are far away from God Pandurang."

When Muktabai heard the above words of Namdeo, she at once realized that the ego of Namdeo has not left him though he has been a devotee of the God Pandurang for so long a time. So a meeting of all the saints of that time was arranged in the Dnyanadeo Gumphā. This gathering was attended by Goroba, Nivratti, Dnyanadeo, Sopan Muktabai, Visoba Khechar, Chokhamela, Sawata Mali, Namdeo and other saints of the time. Goroba was a Kumbhar (Potter) by caste. He was well versed in examining the pots and simply by tapping he would know whether the pot was properly baked or not. He was therefore requested to examine the heads of all the persons in the gathering. Goroba went on tapping and when he tapped on the head of Namdeo he sarcastically remarked, "This pot is not properly baked." When Muktabai heard this remark she at once said, "Goroba, your examination is quite correct." When Namdeo heard

this he felt ashamed of his pride.

The above incident was however taken to heart by Namdeo and after going back to Pandharpur from Alandi, he requested God Pandurang to show the way for atoning this disrespect. The God advised him to go to Visoba Khechar and bow down at his feet and take advice from him as his Guru. Namdeo therefore came to Nagnath where to his utter surprise he found Visoba sitting in the temple of Shankara with his feet on the stone idol. He had wounds on all his body through which blood was oozing, flies were therefore hovering round his body. On seeing this Namdeo was in two minds. He got confused. He doubted for a moment whether this was the person intended by God Pandurang; but he brushed aside his doubts and requested Khechar first of all to remove his feet from the head of the idol. He however said that because of old age he was not in a position to lift his feet, and therefore requested Namdeo to lift them. Namdeo tried to do accordingly; but to his surprise wherever he would place the feet, the idol of God Shankar would come up below them. On seeing this Namdeo got non-plused, when Visoba explained to him that God was not only in that idol, but God was everywhere. Visoba thereafter accepted Namdeo as his disciple and gave him advice as his Guru and thus the ego of Namdeo was removed.

After this incident God Pandurang tried to testify whether Namdeo has fully digested the philosophy. Once when Namdeo was taking food, the lord came on the scene in the form of a dog and snatched away the bread in his plate. Namdeo had now changed so much that he saw god in that dog and started running after him with the pot containing ghee, saying that, "Don't eat the bread without ghee. Take this ghee also along with that, otherwise you will get griping in your stomach." This change in the bent of mind of Namdeo shows his satisfactory progress in the philosophical field.

Namdeo in Punjab

There was a tradition among the Maharashtrian saints to visit holy places of pilgrimage like Kashi, Hardwar, Rameshwar, Jagan-

nathpuri etc; but apart from this travel most of them did not stay outside Maharashtra for a long time only for the purpose of preaching devotion to God. The Punjabi people are of opinion that Namdeo must have stayed in Punjab alone for a period of about 20 years and in view of the followers of Namdeo in Punjab, who can be counted in lakhs, we have to conclude that he must have stayed there for a pretty long time.

The other fact that indicates the long stay of Namdeo in Punjab is the inclusion of 61 songs composed by Namdeo in Hindi and Punjabi languages in the Granthasaheb, the sacred book of the sikhs. By simply a passing visit to Punjab, Namdeo would not have been able to compose songs in a foreign tongue. In order to be able to compose songs in Hindi and Punjabi therefore, Namdeo must have had long contact with those languages, which he could have had only by staying in Punjab for a long time.

In order to do his preaching work, Namdeo appears to have travelled in Gujrat, Malwa, Rajputana, United provinces and Punjab. Narsi Mehta the famous saint of Gujrat, who stayed at Junagad in Saurashtra, had composed a poem in Gujrati in Samwat 1470 under the caption of "Harmala" (a series of garlands) in which he makes a mention of the miracle performed by Namdeo of bringing to life a dead cow. As this miracle is associated with Namdeo, it proves two things. One is that Namdeo must have existed prior to Narsi Mehta and the second is that Namdeo must have stayed for a pretty long time in Gujrat to get followers, who told to the later generation the legends and stories about him.

Out of the sixtyone songs of Namdeo included in the Granthasaheb mentioned before, we may say that most of them must have been composed by Namdeo himself because of the following four facts :—

i) There is no mention about any other saint, known as Namdeo, who stayed at any time in Punjab or North India.

ii) The facts relating to the life of Namdeo which are mentioned in the songs included in the Granthasaheb are congruent only with this first Namdeo.

iii) The mention of Vithal is found in the songs.

iv) The life-sketch of Namdeo, which is current among his followers in Punjab, is much alike to that of the Maharashtrian Namdeo.

In some of the songs, out of those 61, a few facts are not correct or are not plausible from the mouth of Namdeo. While making a mention about the incident of the milk being drunk by the idol of the God, it is stated that the pot in which the milk was kept was of Gold. This fact is however, not corroborated by the life of Namdeo that is current in Maharashtra and the family of Namdeo was so poor that they could not have afforded to have a golden pot.

The second incident is about bringing to life the dead cow. This incident and that of drinking the milk by God are both mentioned in the third person in those songs. When these experiences were of Namdeo himself, they should have been mentioned in the first person. Similarly in one song it is stated that the people unanimously say that Namdeo is the incarnation of God Narayan. How can Namdeo say about himself in this fashion? In this connection it may be stated that Guru Nanak the founder of Sikh religion was born in 1469, i.e. nearly two hundred years after Namdeo. By this time the preachings of Namdeo had taken deep root in the minds of the Hindus in Punjab, who later on converted to Sikhism. So some of them included a few of the songs of Namdeo in original that were already known to them and also composed a few others from the facts known to them. It is because of this fact that the incongruencies, pointed out before, appear to have crept in the songs in the Granthasaheb.

In Gurudaspur District in Punjab, there is a place known as Ghoman where there is a big memorial of Namdeo. This memorial

was founded there by Namdeo's disciple Bahordas. The persons who are managing the affairs of this memorial claim to be the decendents of Bahordas, the disciple of Namdeo. The whole population of this place is of the followers of Namdeo. These people call themselves "Bawa". The Punjabis call this memoial as "Gurudwara Baba Namdeoji." In this memorial there is one "Samadhi" of Namdeo; but Namdeo never took Samadhi in Punjab. He came back to Maharashtra and took Samadhi here.

Because there are some songs of Namdeo in the Granthasaheb, all the followers of Namdeo in Punjab give respect to Granthasaheb as if it was their religious book. All the followers of Namdeo in Punjab were tailors by caste. Like the Sikhs they grow long hair, wear a bangle (kankan) and have a comb in the hair. They also wear a short pant; but they never keep weapon and because they are the followers of Vishnu, they are strict vegetarians. They use a thread and observe the "Shraddha" of their parents. Their marriages etc. are conducted according to the Vedic rites. They wear garlands of Tulsi beads and also observe fast on Ekadashi day.

It will be seen from all these facts and from the literature that is there on Namdeo in the Punjabi and Hindi languages that Namdeo did a lot of preaching in Punjab and stayed there for a long time.

MIRACLES

Every Saint has a halo around him. The incident when the idol of the God drank milk at the hands of young Namdeo, is already mentioned before. Some other miracles are also being mentioned under the name of Namdeo..

While on the tour of the holy places of Pilgrimage Dnyanadeo and Namdeo came to Marwad. On the way they felt thirsty. When they came across a well, they found that it was very deep. Dnyanadeo, who was well versed in Yoga, went into the well after reducing

his body to an atom and satisfied his thirst; but Namdeo could not do that. Hence he propitiated Lord Pandurang who came to his help and the water of the well started flowing. Namdeo then quenched his thirst from that water. This well is in the village named Koladajee which is at a distance of about 22 miles from Bicaner. It is known even today as "Namdeo Koop."

Once on the Shivratri day Namdeo started his "Keertan" in the Naganatha temple. So many people gathered in the temple that the Brahmins could not go in the inner part of the temple, where the idol of the God was kept. They therefore advised him to stop his keertan in the front portion of the temple and start it in its rear. Namdeo, who was unassuming, did accordingly and to the utter surprise of all, the entrance of the temple was turned on his side. The temple of Nagnath was originally facing the East; but today we find that it is facing the west.

Samadhi

Namdeo was known to all the saints of his time. He was present at the time of the Samadhi of Dnyaneshwar, Changdeo, Nivrittinath etc. In the Namdeo Gatha there are as many as 225 Abhangas giving a detailed description of the occasion of the Samadhi taken by all these saints of his time. These abhangas give a graphic description of the occasion and they are full of "Bhakti" "Prem" and "Karuna" Rasa. The skill of Namdeo as a poet is seen very well from these Abhangas.

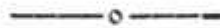
After doing the preaching work for a long time devotedly outside Maharashtra, Namdeo returned to Pandharpur and at the ripe age of eighty; in Shaka 1272 (1350 A. D.) Namdeo took Samadhi and had permanent communion with God. Allauddin Khilji came in the Deccan in 1294 A. D. This means that Namdeo was alive for fiftysix years after the aggression of the Mohomadens on the Deccan. As the cow was the vulnerable point of the Hindus, the

Muslims were taking special interest in killing cows in the presence of and in spite of protests from the Hindus. An incident where the Mohamaden ruler killed a cow and asked Namdeo to bring her to life is narrated in the life of Namdeo. Though it is not very clear where this incident took place, the story goes that Namdeo brought the cow to life and thus proved that he had supernatural powers.

At Pandharpur a place is shown as the place of Samadhi of Namdeo; but it does not appear to be correct. The Brahmin pujaris of the temple of Pandharpur would not have allowed a man like Namdeo, who was a tailor by caste, to be cremated or buried in the compound of the temple of Pandurang. It therefore appears that after cremation of Namdeo at some other place, his bones must have been buried at the place in Pandharpur which is called as "Namdevachi Payree."

In some of the 164 biographical Abhangas in the Namdeo Gatha it is stated that in his youth Namdeo got associated with some bad company and he committed thefts and looted some people. Then later on he repented and dedicated his life to God. Two or three things can be told in this connection. These Abhangas might have been interspersed by somebody in order to make the life of Namdeo colourful; because a contrast of this type heightens the life of a person. The classical example of Walya Koli turning into Maharshi Walmiki can be cited as a parallel in this case. The second possibility is that Namdeo might have taken part in some sort of a rebellion, against an oppressive ruler, that might have taken place in his days and a perverted account of the same might have been given in the Abhangas. Or it might be true also; because such incidents do take place in the lives of some persons, who are led astray in the beginning and are later on brought on the path of righteousness due to the advice of somebody or due to association with a religious minded person; but after all the whole life of Namdeo is written from the legends and from fragments of facts available from several places. Hence, we have to believe in whatever we think plausible and leave aside the rest.

Namdeo was not a very learned person like Dnyaneshwar. He did not leave in the hands of posterity any thought provoking books or any philosophical literature which will have long standing effect. This was done by Dnyaneshwar. He laid the foundation of the 'Warkari' sect by composing Dnyaneshwari and giving food for the thought of all the followers of that sect; but the importance of Namdeo is not less for that sect. After composing Dnyaneshwari, Dnyaneshwar had hardly any time to go round and do some preaching work. This work was done by Namdeo to a very great extent. He went round the country for a long time and did the preaching by means of his "keertans" which helped the spread of the "Warkari" sect and made it popular among the masses. The real greatness of Namdeo lies in this singular achievement of his life.



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Mr and Mrs. D. H. Thakar	Bombay 7	303 and Medical and Education funds.

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Yogiraj Vasudevanand Saraswati

(A Biography—continued)

Chaturmas 14—Shak—1826(1904 AD) —By Shri S. N. Huddar

Brahmavarta

As decided, third chaturmas commenced from Ashadh Purnima at Brahmavarta and Swami Maharaj observed Moun. Puraan was stopped. If any special message was to be given, it was written on a slate. Most of the time he was in trance. He took alms after 2 or 3 days.

Gopal Rajadhyaksh prepared an Akhyan (story) on Gurucharitra and read it out to Swamiji, who simply uttered 'Narayan'. Flow of Ganga went out still further and there were indications of Swamiji's leaving the place. So Gopalrao asked permission to go elsewhere. Swamiji suggested in writing to go to Nemawar and do Gayatri Purashcharan and also asked if he wanted money. He said that he did not want anything but wished to have his darshan often. He then went away.

Swami Maharaj on way to Vadi

Soon after Lord Datta asked Swami Maharaj to go to Vadi to mend affairs, as there was mismanagement and also told him to stay there till he gets chhati (Cloth). After chaturmas Swamiji intended to go to Kashi but now he started for Vadi. All felt very sad. Some persons had come to see him from Kanpur, Swamiji advised them, "Live doing Bhajan of Shri Datta with devotion."

Siddheshwar Linga, it is said, was installed by Brahmadeo. It is near Brahmavarta. Swamiji went there and his hut on the bank of Ganga, where he sat for meditation, was swept away by the flow of Ganga.

Subhedar later constructed a permanent hut in memory of Swami Maharaj. One Datta Mandir is also constructed there. Swamiji came to Kalpi and then to Jalwan. A muslim came to Swamiji and prayed to bless him. Swamiji told him a sentence from Koran for recitation.

Swamiji went to Jhansi and thence to Pichora. He gave a Brahmin some articles as blanket, Kantha, small bowl and asked him to take these to Brahmavarta. These articles are placed at the Kuti where Swamiji stayed, and the same are being worshipped since

At Raver Swamiji went for alms to Shri Chitnis whose sister-in-law being in menses was standing near Mosque in front. Her body became heavy and she fell ill. When brought to Swamiji she began to shout. Swamiji asked, "Why have you caught this woman?" The spirit in her body said, "I am the owner of this Mosque. These persons live near but do not look to the repairs of this Mosque and so I have caught this woman." Swamiji said, without any fault of this woman, you have caught her. You need punishment."—The spirit then humbly requested to ask to do the repairs. Swamiji asked Chitnis to do the repairs and on doing this, the spirit disappeared.

Dikshit Swami a chief disciple of Swamiji came to Brahmavarta when Swamiji had already left for Vadi. While returning he met wami Maharaj at Bhelsa. He expressed his desire to take Dand from Swamiji, who replied, "Be at Vadi. God's will will prevail." He asked Dikshit Swami to go to Vadi by train.

Swami Maharaj came to Hoshangabad, where four students approached him and requested him to suggest means to get success in examination. He gave each a mantra and asked to recite 108 times daily. They obeyed and got success in examination.

Again at Vadi

Swamiji arrived at Vadi at 10 in the morning. He had with him 2 Chhatis, Dand, bowl and a book of Upanishat. People did

not expect that he would come so early. He stood before Shri Datta Paduka and said the prayer, "Namō Brahendra", bowed to the Paduka and came to bow to the Narayan Swami Samadhi and thence to Brahmananda Math. Knowing Swamiji's arrival priest came to see him. Swamiji inquired about their well-being, though he had bath at Miraj Ghat, He again took bath, observed rituals, did Veda Path and sat in meditation for about an hour. Then he went for alms. As he loved Vadi, he did not restrict alms for 3 houses but received alms at some more houses for the satisfaction of the people.

Narayanrao Nandgaonkar postmaster was very eager to see Swami Maharaj. He was thinking of going to Brahmavarta but fortunately he could have darshan of Swami at Vadi and this gave him great solace.

Swamiji's Routine at Vadi

He got up at 4 A.M., explained yoga practices, attended nature-call, took bath before sun-rise. After rituals and darshan of Shri Datta Paduka, he would come to the Math. Then he taught Brahmakarma and read Upnishat. After midday rituals he took alms at 3 to 7 houses. In the afternoon he replied questions on Astrology, Vaidyak, Mantra-Tantra etc. At 4, he explained Veda stuti and Brahma Stuti. Any difficulty regarding criticism on Gurucharitra, if asked, was solved. He would go to sangam for Evening Sandhya. Some discussion continued there also. At the third round of Palakhi he would return from Sangam to Mandir, bowed to Shri Datta and then came to the math. People remained there till 12 midnight, then he would spread one Chati on floor and had sleep for only 2 or 3 hours.

Dikshit Swami becomes Narsinha Saraswati

After a week Dikshit Swami requested Swami again for his Dandgrahan. Swamiji said, "Shri Datta has not yet told me about this. Better if you take Dand from someone else." Dikshitswami

said, "If you wish to give me 'Dand' kindly favour me giving it to me by your holy hands. Otherwise I would be without it. Mother has to take care of her child."..Dikshit Swami waited standing at the door for the whole night shedding tears. In the morning Swami got adesh (Orders) from Shri Datta to give Dand to his chief disciple.

When Swamiji awoke and saw Dikshit Swami standing, he said, "Are you standing here for the whole night ? Go and prepare yourself to get Dand, your desire will be fulfilled." Hearing these nectar-like sweet words, Dikshit Swami placed his head on the feet of his Guru and departed delightfully.

Ganesh Satwalekar of Kolgaon had already brought Dand. Prayaschitta was given. Then Swamiji gave Dand to Diskshit and named him 'Narsinha Saraswati.' He was calm and quiet and liked loneliness. He lived at Vadi as directed by Swami Maharaj for many years.

Later he took permission to leave Vadi and went to Amarpur, established 'Shri Vasudevananda Peeth' and made repairs of some Mandirs there. He had his Samadhi at "Ayodhya" (U. P.)

Warning of Priests

While coming up after bath, the bowl of Swamiji fell down but did not break. It was a sign of Swamiji's going in 'Samadhi.' He any-how reached Narayanswami Mandir and he had Samadhi. After some time, he shouted loudly, "Call the aged priests of all the four groups." The Priests gathered and then Swamiji explained, "Lord Datta is displeased with your present behaviour. I am asked to mend the matters. If you do not act as your forefathers did, you will be punished more severely than that in these 3 years."

Hearing this, all were frightened and they begged parden and requested that due services be taken from them. Swamiji awoke from Samadhi and went to Brahmananda Math. All men were with

him for 11 hours. Swamiji did not say anything. Some one asked what should be done to wipe off the wrath of Shri Datta. Swamiji said, "I don't know. I am also one of you."

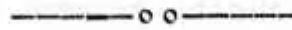
Swami Maharaj's First Photo

Satwalekar, Ukidwe, Sapre and others came to Swami Maharaj from Sawantwadi, they expressed that they would like to have his photo. Swamiji said, "Instead of keeping this figure in heart, why to draw it on paper? There is no necessity." People said, "A photographer is brought from Kurundwad." Swamiji came down and sat on a stone with Dand in right hand and left hand placed on foot and the bowl was by his side. This is the first Photo drawn of Swami Maharaj.

How to know the real Saint

Bagul, Mamledar of Shirol once asked Swamiji "We see so many Buwas in Society. How to recognise a real Buwa or saint." Swamiji said, "Be a Saint and then Saint can recognise Saint. Others cannot know this."

[to be continued]



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THE DIVINE VISION

(A DEVOTEE'S EXPERIENCE.)

—Sri N. Purnachandra Rao, B. A.

It so happened unexpectedly during the year 1955 that I followed a friend of mine to SHRI SAI BABA'S TEMPLE at Bhimavaram, West Godavari District on a Thursday. Till then I was not aware of the worship of Shri Sai Baba. During my first darshan at Sanctuary of the said temple the Murty of Sai Baba attracted me most and since then I used to adore Sai Baba daily at my house and also visit his temple on almost every Thursday till I left the said place in the year 1959.

My faith in Sai Baba developed gradually and I adore him daily wherever I am. During the year 1964 Sai Baba blessed me with a male child. It was my longing to visit Sai Baba's temple at Shirdi but as it is situated at a far off place I could not fulfil my desire. On one occasion during the early period of 1967 an offer came to me to visit Poona and stay there for eight weeks. Then I felt very happy to avail of this opportunity to visit Shirdi from Poona during holidays.

But due to some inexplicable reasons this programme was cancelled. Again during October, 1967 I was suddenly called on to proceed to Poona, to stay there for eight weeks, During this period, I was having some family worries due to shifting of my family to a strange place to which place I was transferred and I had to leave my family members alone, if I were to go over to Poona. I could not decide whether to proceed to Poona leaving my children alone at a strange place for a period of 2 months or apply for leave thereby losing the opportunity of visiting Poona.

There was no time left to think over and decide and I had to either proceed to Poona within 24 hours i.e., the very next day or to

apply for leave. Throughout the day I was worrying mentally as I did not like to lose the opportunity to proceed to Poona so that I could visit Shirdi and at the same time I could not venture to leave my family members alone as there were no adult male members in my family to look after the needs of my family members during the period of my absence. On the night of that critical day, I could not have sound sleep on account of mental worry due to my indecision in the matter. At midnight during sleep I had suddenly seen a vision of Shirdi Sai Baba surrounded by great brilliance of white light the intensity of which was beyond my power of expression. I trust that this brilliance cannot be described and explained by any person with an exception of some great spiritual masters. In the midst of this white, brilliant, divine and powerful light I have seen Murty of Shri Sai Baba in pure white form from head to foot with living eyes looking towards me. I could not withstand with the divine vision as I did not have much experience on any previous occasion and I suddenly woke up from sleep with shock and fear. Taking rest for five minutes, I again went to bed. Again within half an hour I had seen the same divine vision and again I woke up with nervous tension as I was not able to withstand the brilliance of this vision. In the morning I thought over the matter coolly, and my conscience prompted me that Shri Sai Baba desired me to avail the opportunity of deputation to Poona so that I could visit Shirdi also from Poona and have the darshan of Shri Sai Baba for which I was longing since a long time.

Leaving all my family worries to the care of Shri Sai Baba, I left for Poona the very next day. During my stay at Poona on one occasion, 3 consecutive public holidays occurred and I proceeded to Shirdi. There is a problem of language in interior places of Maharashtra State as most of the people talk either Hindi or Marathi. But without any difficulty at any stage I performed journey to Shirdi more happily than expected due to the kind blessings of Shri Sai Baba. In this connection, I furnish below detailed particulars of my journey to Shirdi so as to explain myself more clearly how Shri Sai Baba helps

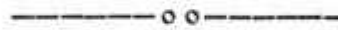
his devotees. When I was waiting for a Government Transport Bus at Poona Bus Stand at 2 A. M. to go to Shirdi, a stranger who was tall and stout in Stature with a beard pursued me like anything, offering a lift in his car upto Ahmadnagar for a fare equivalent to Bus Fare. I was hesistant and fearing to get into a stranger's car as he could speak only Hindi and Marathi and did not know English and offered to provide lift to only one person as the entire balance of space in the car had to be utilised to stock News Paper Bundles. I know Hindi but cannot express fluently. Even though I avoided to give him any answer, when he enquired with me in Hindi the place to which I had to go after enquiring with the other nearby passengers waiting there he again came to me expressing in Hindi that he was confident that I had to go to Shirdi and assured me that there would be no harm in getting into his car. He had practically compelled me to get into his car. Most unwillingly, I got into his car as I did not know whether to believe his version or not. After I got into his car he had taken me to Ahmadnagar in a very short time. The journey was very pleasant He had also shown me Bus Stand at Ahmadnagar to continue my journey to Shirdi. At Ahmadnagar I could easily secure accomodation in Government Transport Bus to go to Shirdi.

After I got into Bus at Ahmadnagar I was enquiring with my copassengers wherever Bus stopped at different stages whether Shirdi arrived, due to my anxiety that I might miss the stage of stoppage of Shirdi and thus face some trouble and difficulty in travel. At that time one gentleman came to me and after inquiring with me he told me not to worry and that he was the Inspecting Officer of the Bus and assured me that he would get down along with me at Shirdi and show me the temple of Shri Sai Baba. After I arrived at Shirdi this gentleman had taken me to the temple of Shri Sai Baba and also explained to me the other important particulars of the place. I thanked him for his help and took leave of him at the temple.

When I entered the temple of Shri Sai Baba I was thunder struck to notice that this was the same image of Shirdi Sai Baba which I had

seen earlier in a dream, as explained above, surrounded by inexplicable divine brilliance. Here I desire to make myself more clear. Formerly I visited temples of Shri Sai Baba situated at Bhimavaram and Eluru in West Godavari District. In both these temples, the image of the Shri Sai Baba is of different colours i.e. white beard saffron clothes and red complexion. I was therefore not aware of adoration of image of Shri Sai Baba in pure white form. After seeing the image of Shri Sai Baba at Shirdi I recollected and satisfied myself that Shri Sai Baba was kind enough to grant me his divine darshan which I could not withstand.

Eversince this occurrence, my belief in Shri Sai Baba became thousand fold and I pray him daily and eagerly wait to receive "OODI PRASADA" by post every month.



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(To be Continued in the issue for July 1974)

KEKAVALI OF MOROPANT

KEKAVALI - Part II.

BY: MOROPANT

English rendering : Shri V. K. Chhatre, Kalyan

(This is the second part of the selected verses from Kekawali of Moropant, a well-known Marathi poet. The first part appeared in the May 1974 issue of this magazine. The numbers in brackets refer to original numbers of Marathi poem—Editor)

- 21 (47) If the protection of the surrendered
Is befitting you and essential,
Then why delay ? Why make me
In distress, cry for help ?
O Lord ! It won't be proper for you to run alone.
It will be better to reach here
Before the Death attacks me.
- 22 (48) " Anyhow I'll protect you
And fulfil your heart's desire
Why you worry about my hot haste ? "
-If thus you say, O Most dear !
The Soul of the World !
It's on account of the forest's happiness
That the living beings are happy.
- 23 (49) The child is happy
Only if the mother is happy.
Her exertions inevitably
Tell upon her most dear child.
Therefore, O Lord ! Exertions

You should'nt have to undergo even for a moment.
 For, you are the saviour
 And soul of the whole world.

24 (54) Your merit-tales are wish-yielding
 Heavenly cows ! Amidst them
 Enters this lust for enjoyment—
 A she-donkey fearing only Shuka, her master
 Nobody else; though being driven away
 By wielders of clubs—the Sanyasins,
 She kicks them. How much more than I
 —A Family-man (without a club) !

25 (55) This she-demon lust for enjoyment—
 Is as vehement as the Khara demon.
 You are really the only one
 Able to kill her.
 Baki was milder (Tataka less fearful)
 Why do you feel ashamed ?
 killing her is like your play
 In the vraja-forest.

26 (62) Dhruva cherished a liking for praising you.
 You, therefore, with regard,
 Fulfilled it by touching his cheek
 With your Conch;
 Do like that to me, hold Your hand on my head
 O Security-boon-giver !
 O, One excelling in heroism !
 Please check my mind !

27 (65) How tender the age !
 What severe penance !
 What unshakable confidence !

- Dhruva is certainly a guide
Fit for action and praise by the Universe;
How do you compare openly
The mustard with the mountain ?
O Lord ! Please don't consider
Merits or de-merits while blessing.
- 28 (66) Lordship is that which blesses
The surrendered in such a degree
That he is raised to shine
Equally with the Lord.
Of what use is the blessing
Which fails to remove the lowness ?
O Raghava ! How did you forget
That you had blessed Bibhishana
With Kingship ?
- 29 (67) You bless a sincere devotee
Howsoever outwardly he may appear;
Let your blessing be suitable to him.
The blessing, however great, is fruitless,
If indigestible by the recipient
Please bless as per worth
It will be befitting to both.
- 30 (71) O Hari-Hara! Those who see
Separateness between you both may do so.
The learned declare that
There is not a bit of separateness.
Therefore I say to myself
"Shaivas' assertion is not true.
The Vaishnavas are obstinate;
Really speaking both are principal deities".
- 31 (72) You may say "This Brahmin once prays to Hari;
The next moment to Hara—

How flattering his nature is!"
 O Hari-Hara! 'You both propitiate each other'-
 Said Shuka and Vyasa rightly.
 Old is this story, not new-
 Please honour it.

- 32 (75) Your name is bliss-yielding
 Equal to you, not a whit less.
 It bears a special quality
 In which You Yourself are lacking;
 It's available to anyone
 At any time, and what more!
 It doesn't harass, or degrade
 The singer even for a moment!
- 33 (79) O Mercy-ocean! Would you think
 Of harassing a poor? No.
 In war, a warrior kills a brave
 But never a timid foe.
 Whatever mercy you'll shower
 Would satisfy me.
 O Saviour! I, the surrendered,
 Am labouring in this ignorance-dark forest.
- 34 (85) What is not dear is faulty
 And what's dear is good, though faulty
 The parents caress a child
 Though crawled thro' mud.
 How did Yashoda clasp you
 Close to her breast then-
 Though you were dirtying her garment
 With dust clung to your body!
- 35 (94) A learned, earning and obedient son
 Taking over himself home affairs

Wins his father's favour.
 The contrary his disfavour. Even a glimpse
 of his accursed face
 Is unbearable to the father
 Even for a moment.
 Such one is favoured only by you;
 It's you only who takes care of him.

- 36 (95) Let the father be disgusted with a vicious son
 But the mother, soft at heart
 With mercy-nectar,
 Will never be disgusted with
 Such a son blotting the name of his family.
 The father's grace-blanket is shorter
 Than the mother's tenderness.
 Therefore say the wise-
 "The mother's debt can never be fully repaid".
- 37 (116) It's your glory that liberates the devotees;
 But not by itself alone.
 A Sword, not wielded by a warrior
 Is unable to kill the enemy.
 Without the guidance of saints
 And their company,
 The minds of the ignorant do not
 Really enjoy your glorious tales.
- 38 (118) May I get always company of the good
 And hear from them your glory!
 May filth drop down from my intellect!
 May total dislike for enjoyment arise!
 May the mind rest attached
 To the feet of the saints
 Diverted a-force, stand firm,

-
- May it lament separated
 May it rejoice merged in your tales!
- 39 (119) May the fixed aim not be set aside!
 May the trouble from the wicked be averted!
 May the mind not swerve from devotion!
 May it turn to the saint-approved path!
 May the 'Self' be known!
 May all the vain pride drop down!
 May the mind not be polluted again,
 May sins burn down by self-knowledge!
- 40 (121) O Mercy-nectar-cloud Hari!
 Please turn towards this 'peacock'!
 The mother touched at heart
 Picks up a crying child,
 And holds close to her breast!
 O Lord! - Praised by the pious
 When will you find
 A worthier supplicant than this ?
 To take him across this worldly ocean
 -Is but your play.
-

Note: 25 (Khara-demon: Killed by Shri Rama)

N.B. : We intend to present to the readers, shortly, Moropant's verses (versified in English by Shri. V. K. Chhatre where he is at his best. The situation is: Lord Shri Krishna retorts to Karna (who, while attempting to lift up the wheel of his chariot sunk in the earth—is preaching a sermon to Arjuna in respect of Dharma (The duty of Kshatriya) on the battlefield) and brings home to him the justification of Arjuna's attack on him in his precarious condition.

GUDUR DEVOTEES SPELLBOUND AS KESAVAI AHJI UNFOLDS SAI LEELA

(From Free India India -March 1974)

[We here reproduce the report of the special function at the Divine life society on 16-3-1974 in which H. H. Swami Kesavaiahji of Shri Sai Baba Bhakta Samajam of Madras gave a speech. Our readers will like to read the thoughts of Swami Kesavaiahji about Shri Sai Baba and his message. — Editor]

His Holiness Swami Kesavaiahji, the Founder-President of Shri Sai Baba Bhakta Samajam (Regd.), Shenoyager, Madras, at the request of the Divine Life Society visited Gudur on March 16.

There was a public meeting in the evening at the Andhra Mahila Mandali premises. Swamiji was received at the entrance by the members of Mahila Mandali. The unique feature was that members of the Mahila Mandali, the Rotary Club, the Lions Club and Samskriti Sammelanam also participated in the function organised under auspices of the Divine Life Society.

Shri K. Obayya, I.A.S. Nellore District Collector, presided. At the outset, Sri C. V. Kishnaiah, a local mica magnate, and president of the Divine Life Society welcomed the enlightened gathering of male and female devotees numbering more than 2000, including many officials, (I.A.S. & I.R.S.) and non-officials like Doctors and Lawyers.

Devotees also came from places far and near like Podalakur, Rapur, Vakadu, Venkatagiri, Nayudupeta, Sullurpeta, Nellore, Tirupati, Chittoor, Madras, Anandapur and other places to hear Swamiji and receive his blessings.

GURU PUJA

The Secretary of the Divine Life Society reported the objects and traced the origin and growth of the Society at Gudur. On behalf

of the Divine Life Society Guru Puja was done to Swamiji by Mrs. C. V. Krishnaiah and Swamiji was also honoured with ponnadai and new clothes. A welcome address in Telugu was presented by the Divine Life Society to Swamiji which was read by the Secretary Sri C. V. Sessaiah.

Shri K. Obayya in his presidential remarks observed that he deemed it a great privilege conferred on him to preside over this sacred function, to have darshan and blessings of Swamiji and to meet so many devotees here. He reminded the people of our great spiritual heritage and called upon them to practise in their daily lives the noble truths and principles laid down by our sages and saints. He stressed the need for a balanced life bringing harmony between materialistic, moral and spiritual life of man.

NO MIRACLE-MONGER

Swamiji then addressed the audience and kept them spellbound for over an hour narrating the various anecdotes in the life of Sri Sai Baba and puranas and explained the noble truths in simple language and illumined the hearts of every one that attended. To the lead given by Swamiji all repeated 'Sairam' for a few minutes.

Swamiji observed that it was not easy to understand the leelas of Sri Sai Baba "He is not a miracle monger. The assurance and categorical declaration that he would take care of his devotees who surrender to him shows that he is just like Lord Krishna. The truly faithful, who are ardent enough, can see him even to-day in his living form. Mere repetition of his name with faith and singular devotion will do to realise Him. Baba's message is that one should love and serve Him in all forms and names. Baba was able to awaken and attract the residents of Shirdi at first by making the lamps in Dwarkamai burn with water, when local merchants refused to give him oil.

WHEN RAIN STOPPED

Once a famous lawyer M. W. Pradhan who came to Shirdi wanted to return to Bombay but there was heavy rain at Shirdi and it was

difficult for him to go to Kopergaon in the rain and catch the train. He prayed to Baba. As it is said in the 19th verse of 9th Chapter of Bhagwadgeetha, God alone can give rain or withhold it. Baba, his God came out of Dwarakamai and addressed the rain in a loud and thunderous voice. "Stop, Stop your fury and be calm." Rain subsided and he went to Kopergaon easily caught the train, attended the court in time and won his case.

He said that nobody could escape fate (Karma). Sri Rama had to give up his all and live in exile in forests. Similarly Pandavas had to live in forests despite the fact that Lord Krishna was there at every stage. It was essential that one should do good now to reap spiritual bene fits later.

ON WAY TO HAPPINESS

Once Bhimji Patil, who was suffering from a dreadful disease, was brought to Shirdi and placed before Baba. Baba pointed out that the disease was due to the previous evil karma and was not at first disposed to interfere. But the patient cried out in despair, sought refuge in him as he was his last hope and prayed for mercy. Then Baba's heart melted and said, 'Stay ,cast off your anxiety your sufferings have come to an end. However oppressed and troubled one may be, as soon as he steps into the Masjid, he is on the pathway to happiness". Baba cured him by two dreams. In the first dream Bhimji Patil suffered flogging for not reciting a poem in the school, and in the second dream suffered pain and torture by rolling a stone up and down over his chest.

KARMA RUBBED OFF

Once Dr. Pillai, an ardent devotee of Baba, not able to bear the pain of guinea worms sent word to Baba that the pain was unberable and transfer the working of his past Karma to 10 future births of his. Baba sent word: "Tell him to be fearless. In ten days he can wear out

the suffering and consequences of his past karma. Bring him here on somebody's back." Dr. Pillai was brought to the Masjid. Baba said: "Now a crow will come and peck at you and then you will recover." After some time one devotee Abdul, who was working there turned up and his foot accidentally fell on the wound, pressed it and worms were squeezed. The pain was unbearable and Dr. Pillai bawled out. He asked Baba when the crow will come? Baba said Abdul was the crow "Go and rest. You will be all-right soon". Without any treatment or medicine the disease was completely cured in ten days as told by Baba. Thus Baba intervened in the Karma of individual and rubbed it out.

Swamiji observed that God will protect the devotees leading a righteous life. So long as there is Justice, God will protect us and mentioned how with the two weapons of truth and non-violence and with faith in Ramnam and Geeta in hand Gandhiji got independence to the country, which is a victory of his spiritual force against the brutal force of the British.

Swamiji narrated how he suffered while he was working as a Sub-Registrar, prior to 1939, though he was honest and earned 6 Red entries as a recognition for his hard work, character and integrity at the hands of some unscrupulous people.

He further explained the ecstatic experience he had at Palani before Subramanya Swami few months prior to the vision and Grace of Sri Sai Baba he had on 1-2-1939. He said that by Baba's grace he became his humble devotee. He has visited Shirdi 73 times. Even if he takes 128 births more he cannot become Sai Baba. Swamiji was very kind to the poor from the beginning of his service. Perhaps his kindness, his truthfulness, and purity of character and integrity that has drawn Sri Sai Baba of Shirdi to him while he was working at Dharmavaram, in Anantapur District.

STORY OF PRAHALAD

Swamiji observed that the firm faith in God was the secret of the power of child Prahalad who neither feared nor met with death

when he was subjected to every unimaginable torture. Baba often used to say that once a person had faith in God he had achieved everything. There is nothing greater than faith. Sri Rama who was God himself had to build bridge to cross the sea to Lanka, but Haman who had immense faith in Rama cleared the sea in one jump. Draupadi by her devotion to Krishna and on account of her sacrifice once by sparing the end of her saree to a rishi, who lost his loin cloth in the river, was saved when Kauravas attempted to strip her of her clothings. Loyalty and devotion of Arjuna made Krishna even to break his promise in the battlefield and went to kill Bhisma who was inflicting injuries on his devotee Arjuna, just to save him.

Sai Baba never asked us to worship him alone. On the other hand, Sri Baba asked the devotees not to change their religion or their Guru and not to neglect their worship of Ishta Devatha.

POWER OF MAXA

He enjoined the devotees to do good as that alone accompanied one to the end. "Do not make promises. If made, fulfil the promises at any cost." Sai Baba sacrificed his life for the well being of his devotees.

Once Mr. Khaparde, the wellknown barrister, while he was at Shirdi, was in trouble and the British Government wanted to arrest him. Baba was restless till the warrant issued against his devotee was withdrawn.

Speaking about Maya, Swamiji related the incident from Mahabharata. The venerable Bhisma while lying on the bed of arrows in the battlefield; was shedding tears. Arjuna could not understand the reason and asked Krishna whether the great Bhisma was shedding tears because he was going to die soon. Bhisma was a great devotee, a mighty warrior who sacrificed his life for the sake of his father, one of the Ashtavasus and to whom the death can come only at his will. Krishna suggested Arjuna to ask Bhisma himself. When questioned, Bhisma said that though Krishna, the Lord of the Uni-

verse, was a friend, Philosopher and guide to the mighty Pandavas who are adherent to truth, and though Lord was there always helping them at every stage there was no end to their misery. This power of Maya he could not understand and was shedding tears, he said.

TO SAVE A CHILD

Once Mrs. Khaparde went to Baba and in a trembling tone told him that her dear young son was down with plague. Baba spoke to her kindly saying that the sky was beset with clouds but they would melt away and every thing would be calm. So saying he lifted up his Kurta upto the waist and showed to all present four fully developed buboes and said: "See, now I have to suffer for the sake of my devotees, their difficulties are mine."

One day Baba pushed his arm into the burning Dhuni and his own arm was burnt. Devotees dragged him forcibly and asked "Deva for what purpose have you done this." Baba said, the wife of a Blacksmith at some place was working on the bellows of a furnace. Her husband called her. Forgetting the child on her lap she ran hastily and the child slipped into the furnace. "I thrust my hand into the furnace and saved the child . I am glad that life of the child is saved."

There is no need to be away from one's family or to go into the forests or to study the Puranas or Vedas or live like a saint to understand God and to attain salvation .Baba said that by reading books one gets Bhrama and not Brahman one must perform one's duty sincerely taking truth as beacon. No salvation unless one firmly believes in the existence of God and had implicit faith in the mercy of God. Swamiji narrated how he was saved by Sri Sai Baba from the clutches of death in April 1949, and that there was a rumour that Swamiji was dead but after three days Swamiji recovered. He gratefully remembered the names of the doctors who attended on him during his sickness.

GREAT PROVIDER

Swamiji advised that just as a cod fish lived in mud untouched by it so also we should live in the samsara untouched by it. Just as we clean the body with so many varieties of soaps if we clean our mind and weep for the vision of God. we can see him even to-day in his living form. God's grace could not be purchased. It has to be earned by true devotion and dedicated service.

Once Swami Vivekananda was travelling in a train and there was a Marvadi sitting in the same compartment. The Marvadi had many things to eat and went on eating and saving at the same time, "I have earned and I am eating. You are a Sanyasi, what can you eat." Sri Rama appeared in a dream to a gentleman at a place and said that a certain Sanyasin Swami was coming in the train and he should take food and water to him. Swami Vivekananda after getting down from the train was sitting on a gunny bag. The person came to Swami Vivekananda saying that Sri Rama appeared to him in a dream and asked him to bring these things to him for eating. The moral is, God helps his devotees in many strange ways. Sri Sai Baba said: "I will help those who believe in me. I will not let them down."

Swamiji stressed the efficacy of God's name. Repetition of Lord's name with faith requires no paraphernalia and no restrictions. It is so easy and so effective.

NARADA & RUSTIC

Once Narada thought that there was no other greater devotee than himself. Lord sent him to a village where one Ramanna a humble devotee of his was living. Narada found him to be an agriculturist, who rose in the morning, uttered the name of Lord Krishna once and went out with a plough and tilled the ground all day. At night he went to bed after uttering Krishna once more. Narada went back and told Lord of Ramanna. Then Lord asked Narada to take a cup-

ful of oil in his hands and go round the city. But asked him to be careful that a single drop of oil does not spill. Narada did as told and returned to the Lord. Lord asked him how many times did he think of him in the course of the walk round the city. "Not once", Narada said as he had to watch his cup brimming over with oil. Lord then told Narada that one cup of oil could divert his attention from Him altogether but the rustic, though carrying the heavy burden of a family still remembered Him twice a day.

TOTAL FAITH

Swamiji said that one should have faith of a child in the mother. Implicit faith in the mercy of God is required. Once a boy frightened to walk alone to the school through the woods told his mother of his fear. She told him not to be afraid and call his elder brother, Krishna, when in fear. When he felt afraid again, he cried out 'Krishna' and began to weep. God could no longer stay away. Krishna appeared and took the boy out of the woods. One day there was a ceremony in the house of his Guru. Every student took some valuable present. This boy asked his mother for a present. She suggested the boy to request his brother Krishna. As usual the boy cried out to Krishna and when Krishna appeared, requested him to give him present. Krishna gave him a small pot of Curd. This the boy took and gave it to his Guru. After receiving valuable presents from others he took the curd pot from this boy. It was a miracle. He could not empty the curd. The more he poured more the curd was there in the pot. Guru questioned the boy where he could secure such a curd pot. He went along with the boy into the woods to see the boy's elder brother Krishna. The boy cried out to Krishna. Krishna did not turn up. They heard his voice. He could not reveal himself as the boy's Guru had no such faith in Him.

POOR EVERY DAY

Swamiji explained the significance of charity. One should do charity to the needy and deserving but within one's own just means.

Let it be a small part of his earnings. Charity should be given with faith, Love, Modesty and Sympathy. Charity made insolently and without faith can bear no fruit. In order to teach the devotees the lesson of charity, to remove their attachment to money and then to purify their minds, Baba extracted Dakshina from them. As Baba said the peculiarity was that he had to give them ten times more of what he received. Baba used to distribute entire amount received to the poor and the next morning he would be a poor fakir as usual.

We spend lavishly on our friends and relatives. They abuse us for not spending something more behind our back. But when a beggar approaches us we scold and drive him away. This is not correct. Give if you can. Otherwise do not be harsh. Tell them politely that you are unable to help. Do not borrow to give in charity. Better not to give than to borrow and give.

AT SAI NILAYAM

Swamiji narrated many other stories quoting from Sai Satcharitra and his own experience and devotees' experiences at Sai Nilayam at Shenoyanagar, which speaks of Baba's greatness. Swamiji pointed out that if anyone was benefited by him, it was all due to Sai Baba's grace. Once Swamiji told a devotee, who was sick, to give a dhoti in charity if anyone approached him. Baba wanted to rub out his Karma by making him to give a charity of Dhoti. That devotee purchased a Dhoti and took it home. But actually he forgot to give it when a beggar approached him. That devotee died.

Once a devotee who was corrupt was trapped. He approached Swamiji for Baba's Grace at Sai Nilayam. At last Baba saved him. Someone asked Swamiji: "Will Baba save a corrupt officer?" Swamiji told him that, Baba will see whether that devotee has done any good in this janma or in any of his previous births, and helps him if he had any merits to his credit.

Once a lady who was mentally ill was brought before Swamiji. He applied Udhi to her forehead and told her that a vow made to

the Lord Venkataramana was not fulfilled and hence the trouble. After she went to Tirupati and cleared her vow, she was all right.

ADVICE TO WOMEN

Swamiji narrated how Baba went at times to the devotees in the form of a dog or an old man and tested their devotion. Baba taught the devotees not to talk ill of any, not to be jealous of others, never to be lazy or inactive and always be contented and think of God. Baba wanted everyone to do his duty, respect parents and elders, live a disciplined life of truth and honesty Swamiji. called upon the women to look after their children from the very early stages in such a manner that they could be guided on the path of truth and righteousness. Also advised them to live with Bakthi without leaving Dharma and thus do good to themselves and the country. Heartfelt prayer with absolute faith in Him is enough. Even for two minutes in twentyfour hours, if a man could pray sincerely and earnestly he is sure to secure His grace. God will be far away from untruth. The ill-gotten money will be spent away on sickness etc. Baba will remove Karma of any however strong it may be. Swamiji wished the Divine Life Society to grow from strength to strength and serve the devotees.

Dr. C. R. K. Reddy proposed a vote of thanks. Baba's Udhi got from Shirdi and touched by Swamiji was distributed to all along with prasadam.

At the request of Sri Kakani Chandra Sekhara Reddy, Swamiji stayed at his house at Gudur on Mar 16 and 17. On Mar .16. on the way to Gudur, at Nayudupeta members of Divine Life Society, Nayudupeta Branch and serveral other devotees met Swamiji and received Udhi and Sri Sai Baba's blessings. Throughout his stay at Gudur in Mr. Reddy's house there was perennial flow of devotees, whom Swamiji received individually and gave them words of comfort, guidance and blessings of Sri Sai Baba with Udhi and prasadam.

—Sent by Shri Sai Baba Bhakta Samajam. Madras-30.

Publications of Shri Sai Baba Sansthan Shirdi.

The prices of publications have been changed, from 15-11-73, for the convenience of calculation.

The new prices are as follows :—

1. Shri Sai Sat Charita (Marathi)	Rs. 8.00
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Available at :— 1. Receiver, Shri Sai Baba Sansthan,
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